THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO

THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

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December 17, 1956

How shall we apply Theosophy in daily life? First, to think what we are in reality, on arising; to endeavour to realize what this small segment of our great existence may mean in the long series of such existences; to resolve to live throughout the day from the highest of our realizations; to see in each event and circumstance a reproduction in small or in great of that which has been; and to deal with each and every one of these from that same high point. Resolve to deal with them as though each had a deep occult meaning and presented an opportunity to further the successes of the past, or undo the errors. Thus living from moment to moment, hour to hour, life will be seen as a portion of a great web of action and reaction, intermeshed at every point, and connected with the Soul which provided the energy that sustained it.

—ROBERT CROSBIE

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th December 1956. VOL. XXVII. No. 2

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1956. VOL. XXVII. No. 2

LET US RESOLVE TO FORGIVE—REPENT—LOVE

My brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

—*The Epistle of St. Paul to the Ephesians*, VI : 10–13

Month before last the Hindu community ceremoniously observed the worship of the nine goddesses whom the ancient Greeks called the Nine Muses. This was followed by the tenth day of victory. Modern Greeks have forgotten the Rite of the Nine Muses; in India degradation and superstition have encrusted what was once a grand period of the feast of reason and the flow of soul. Very soon followed the Festival of Lights which ushered in the New Year according to one of the sectarian calendars.

This month not only Christendom, but the entire world, will make merry over Christmas, which but symbolizes the ancient Festival of the Winter Solstice, a fact forgotten by most people; then the New Year—1957—will be ushered in.

The Hindu year opens with the month of Kartik, sacred to Kartikeya, the God of War. He is the son of Shiva and is the personification of the Logos. "Kartika is a very occult personage, a nursling of the Pleiades, and a Kumara," says H.P.B., and adds that he is named "the mysterious virgin youth." Much has been recorded in *The Secret Doctrine* about him.

The month of January, which opens the year of the entire secular world of today, East and West alike, is sacred to Janus, the double-faced god, at once old and young—representing past and future.

Under their changed garb of modernity, ancient festivals represent certain grand mystical verities, in their mythical forms. They were instituted at different times of antiquity, of which our history holds no records, but Mythology does. They were instituted by the Sages whose gaze penetrated to the Soul of things. The festivals spoken of in the parables that have come down to us from ancient times can be comprehended even today by the student of Occultism; for the *hoi polloi* there were in ancient times exoteric folklore and traditional observances through which their senses were entertained in a wholesome fashion, their minds were touched by the wand of wholesome curiosity, and their hearts were elevated by the customs which enabled them to forget selfishness, to give gifts, to express good will and to make righteous resolves.

In the modern world, educated in modern

knowledge, the invisible kingdom of the Gods of Light and the Principalities of Darkness is forgotten. Inclinations of the senses and impulsive actions of the clever brain have become the soul of conduct.

In the course of the next few days, presents bought at temptingly decorated shops will be given to kith and kin and friends, and picture cards with amusing or pious doggerels will be posted to acquaintances. No doubt churches will be visited, as the Hindus went to their *mandirs* during Deepavali, and people will hymn the words: "Peace on earth and good will to men."

Universal truths are enshrined in the ancient Festival of the Winter Solstice, the modern Christmas and New Year, and the corresponding Hindu festival of Makara Sankranti. These remind us that the Sun begins to move northwards. The days of light grow longer for honest labour, and the nights of darkness, of ignorance and lust, shorten.

Theosophy teaches that corresponding to the physical seasons there are the psychic and spiritual aspects of the four periods marked by the two solstices and the two equinoxes. H.P.B. has said that the life of the earth is young between Christmas and Easter, and has added that mortals should take advantage of the motions of Mother Nature in worlds invisible and make good resolves with the right use of their wills.

Between the Deepavali of the Hindus and the Christmas of the Christians this year the darkness of selfishness enveloped humanity; blood flowed because of the folly of a few thoughtless and obstinate "leaders." This exemplifies the truth of the adage that thoughtlessness is worse than wickedness.

Leaving the politics of greed and wrath and passion alone, let us ponder over some universal truths which will impersonalize our emotions and will enable us to see through the meanness and the pettiness of human beings which hide their power of violence and retaliation.

Untruth hides a core of truth. Light persists in darkness. Immortality envelops mortality. Lessons can and should be learnt from man's inhumanity to man. How shall we learn the lessons? What resolves should Theosophical students and aspirants make this year?

First, all of us should humbly recognize that the Law of Brotherhood has been broken in Egypt and Hungary. While our deep sympathy must flow towards the suffering of our fellow men in these lands, we must also think with pity of those responsible for carnage and bloodshed—certain leaders of Great Britain, France and Russia. On their behalf let us repent and pray, "Father, forgive them, for they know not what they do." May liberty and prosperity come to Egypt and Hungary, and may the offenders use their moral strength to purify themselves so that they perish not by the sword, having ruthlessly drawn the sword!

Is there any student, aspirant, devotee, who is wholly and entirely free from passion and wrath and greed and pride? Also from kindness and generosity? Is not each of us responsible, however indirectly, for the sins committed by Britain and France and Russia? On the other hand, Hungary is struggling to be free from the tyranny of Russia, as we are struggling to break the fetters of our own lower nature. Self-esteem, obstinacy, unconcern about the property rights of others, have brought disaster to Egypt, as our pride is impoverishing us on every occasion when we allow it to rule our will. Let us resolve to repent for our sins of omission and commission and to assimilate the Compassion of Mother Nature.

Such an attitude naturally awakens in us the heart-power which resists not evil, or, to use Mr. Judge's phrase, "resists without resisting." Violence in feelings and in thoughts is bound to manifest in violent words and deeds. The world of politics and commerce is governed by competition, retaliation, violence. In human society, and even in human families, these forces of evil are to the fore. Only the one true Philosophy shows us how not to be competitive, why not to retaliate, and what violence implies. Let us resolve to learn and apply the fact that purity of mind requires a deeper comprehension of truth, that a human heart becomes enlightened only when correct memory, radiating from the glorious Library of Nature called *Akasha* or the Divine

Astral Light, fills that heart. Non-violence sounds passive and negative; its active and positive aspect is Love Divine.

So our first resolve should be to learn to forgive all sinners, criminals and murderers.

Our second resolve should be to show real repentance for our own mistakes, foibles and frailties.

Our third resolve should be to unfold the jewel of Love in the lotus of the personality.

Sincerity and intellectual integrity demand that we cultivate Peace in our heart and Good Will in our mind—at least resolve to cultivate them—so that our prayer may be chanted, not only with the lips but in all sincerity: "*Peace on earth and good will to all men.*"

THE MASTERS OF THEOSOPHY

II.—HOW TO REACH THEM

"Awake, arise, seek the Great Ones, and learn!"

Many students of Theosophy—all those who have firm faith that Mahatmas are Living Perfected Men—have desired, in greater or lesser measure, intimacy with and aid from Them. But even though it is an absolute possibility for us to reach the Masters, and even though search for Them has been an ardent pursuit in some cases, yet few have succeeded. How many who would seek the Masters and become Their disciples have made doing so the dominant aim of their life? How many have centred their whole consciousness in the Divine Life and in the Divine Men who are the Living Embodiments of that Divine Life? How many have pursued the search with a fierce, resolute and indomitable effort of the will and tried to assimilate the Masters? Most of us, if we examine ourselves, will find that it is the petty, personal self which is the centre of our consciousness. Like the rich man in the parable, we are unable to follow the Masters because we have great possessions—physical, mental and psychic—and we cannot let these go. These are the real centre of our universe, not the Masters. Thus we are not able to contact Them, for we cannot respond to Their note, we cannot make Them our all.

The Mahatmas may be said to be everywhere, for They have merged Their individual consciousness into the omnipresent Universal Consciousness. By their very ubiquitous nature They are near to every true aspirant. In our higher nature we already feel and know Them. We must always hold, deep down in our hearts, the consciousness of Their nearness. To direct our ideation and imagination towards Them is to keep company with Them, however indirectly. We are weak in our aspiration to the extent that we forget Them in the incidents of daily life. Many of us are able to feel Them in hours of study and meditation, when the outer world of the senses is shut off, when the inner world of desires and emotions does not distract our attention. But we have to go further and feel Them in the routine of hourly existence if we aspire to make Them real to us. Merely thinking of Them is not enough; thought has to be translated into acts. Whether at work or in recreation, eating or sleeping, sitting or getting up, Their Feeling-Memory must always form the background of our consciousness. Whatever we do, has to be done in Their name, and then it will always come out right, for it is done without thought of self. There is strength in the effort.

Our aspiration or higher desire constitutes the first step in Their direction. A disciple of the Masters becomes such in heart and spirit through his higher aspiration and inner growth. Discipleship comes from within and is not a matter of bestowal from without. The Lodge of Masters is an esoteric body. The starting point is within ourselves. We are told about the would-be disciple who foolishly "rushed off into Sikkim to try and find Master, and met someone who told him to go back *and do his duty.*" That is just

what we have to do at our present stage. Some feel disappointed because they are not able to obtain first-hand knowledge of the Masters. "The Master often seems to reject and to hide his (spiritual) face, in order that the disciple may try." Discipleship is a gradual process and our aspiration and effort draw us nearer to the invisible Guru whose presence we may and should feel though we may not see Him or hear His voice. Desire for recognition from a Guru acts as a hindrance and has to be put aside. Each one has to go on tilling that plot of ground which is his under Karma, and he can rest assured that when he is ready the Master will appear.

But we must know what is expected of a disciple of the Masters so that we may aim at right preparation, using discrimination. In a sense every sincere and unselfish student of Theosophy is a lay chela, but accepted chelaship is a different matter. The qualifications for chelaship and the rules and regulations of chela life have been revealed to us in the writings of H.P.B. and Mr. Judge. We may find these qualifications and rules most difficult, almost impossible, to practise at our stage; real discipleship becomes possible after *long* training and study. But what we can and ought to do now and here is to fit ourselves to receive this training.

The first thing a would-be disciple has to keep in mind is that higher things can be sensed only by higher faculties. It would be futile to seek the Masters in the " pleasure-grounds of senses." The mists created by *maya* must be dispelled; " the sweet-tongued voices of illusion " must not be heeded. It is in the Hall of Wisdom, says *The Voice of the Silence,* that the Masters can be truly found, for in that Hall alone can we be free from the undesirable influence of the senses and organs, the uncontrolled mind and the turbulent desires. It is in our heart-consciousness that Their Influence and Inspiration can be felt. Most people, from the time of H.P.B. to the present day, have tried to reach out to Them with the aid of their mind and ordinary thinking, and the best of them have failed in their attempt. Apprehending the Masters and Their Work is a matter more of Higher Feeling, of Devotion, than of philosophical thought. More of the higher imagination should go into our ideation. Making study and service our basis, we have to reach out to Them with our Heart. By strong search on the path of enquiry, by gentle service of the souls of our fellows, by humility in both study and service, Wisdom will spring up spontaneously in ourselves and we shall know Them.

Faith and devotion, if ardent and unshakable, raise us to a higher plane and bring us nearer our ideal. We can know and see our Guru only by means of that devotion which has Him alone as the object. Devotion puts us in a condition in which aid can be given to us, even though conscious intercourse with the Masters may not be possible for us at present. What is required is not mere blind belief in Their existence, but enlightened faith—faith accompanied by knowledge. Faith and devotion can be *tamasic, rajasic* or *sattvic*; it is through the last that Masters can be contacted. Pure or *sattvic* devotion has to be developed by study and reflection. Devotion is the mother-virtue. It was born in us at the time of the lighting up of Manas and we have had it ever since as an innate feeling. The Path to the Masters is the Path of Devotion.

It is also the Path of Dispassion or Desirelessness—*Vairagya.* By the purification of the heart-consciousness and the planting therein of seeds of *Vairagya* and *Bhakti* we grow silently, inch by inch, into discipleship. With devotion and dispassion as the starting point, we shall gradually build into our natures all the other qualities a disciple of the Masters must have. The Masters Themselves are perfect *Vairagis* and to that end we too must work. *Vairagya* is the higher indifference which proceeds not from *tamas* but from *sattva,* or the higher resignation which has been called " the first step in *becoming.*" *Vairagya* is popularly understood to mean running away from the world; what it really implies is an equipoised consciousness which nothing can disturb. It is the power to evaluate correctly men, things and events, without letting ourselves be affected by any of them. The very opening aphorisms of *Light on the Path* point to the first essential requirement of the would-be disciple—to attain an equilibrium which cannot

be shaken by outer influences or personal emotions. His "eyes" have to become incapable of "tears"; his "ear" must lose its "sensitiveness"; his "voice" must lose the "power to wound"; the "feet" of his soul must be washed in the "blood of the heart." Only then is he ready to stand in the presence of the Masters.

Out of *Vairagya* arise as the first fruits *Kshanti*-Patience and *Virya*-Energy, and they bring forth *Shila* and *Dhyana* and, finally, *Dana* and *Prajna*. All these virtues are necessary for us to develop, for they build in us the inner stability, the inner stamina to live purely, to help knowingly, to consecrate completely. It is this that makes for real discipleship. The would-be disciple must gain accuracy as far as space is concerned, punctuality with reference to time, purity with regard to causation. By study, meditation and constant practice at control of the lower self; by the giving up of the personal "I" notion; by rising above the distinctions of caste, class, community, race, sex, condition, etc., and recognizing oneself and others as souls; by the permeation of all our activity with the spirit of self-abnegation, so that work assumes the form of worship; by adapting ourselves to any and every circumstance, so that we do not give way before difficulties but overcome them—by so living our life we shall draw closer to the invisible Gurus. Those who live the Life can know Them—none other can.

More than ordinary goodness is expected of the would-be disciple. Many are the good people in the world, but they are not all drawing near to the Masters. We must distinguish between goodness and spirituality. A good man is a man of good feelings, but often and often because of lack of knowledge he blunders. A spiritual man is both virtuous and wise. He embodies in himself all the qualities a real disciple of the Masters should possess. The picture of a complete chela-devotee given in the twelfth chapter of the *Gita* should serve as a model for all willing and determined aspirants.

Virtue and wisdom are sublime things, but they turn to dust and ashes if they create a sense of pride and a feeling of separateness from the rest of humanity in the mind of the individual. Such an one is incapable of discipleship and is in fact moving away from the Masters. Mere desire for intimacy with the Great Ones is not sufficient. The Great White Lodge exists for the service of humanity, and only those souls who aspire and are endeavouring to serve and labour unselfishly, irrespective of any distinctions or conditions, are worthy of receiving Masters' recognition and, when deserved and required, such guidance and help as Karma permits. If in the mind of a would-be chela there lurks the shadow of a desire for self-benefit, it at once acts as a bar and retards his progress. Part of the service the Gracious Gurus render is to let Their knowledge touch the disciple; the sole reward They claim is that the disciple shall in his turn impart that knowledge to those who know still less. This is an inexorable law of the spiritual life.

But the Masters are also honest debtors. The least thing we do for Them and for Their Cause, the Cause of Orphan Humanity which They have adopted, is taken note of by Them and They always repay. How and when They repay we may not know, but it is certain that They silently and secretly help Their true servant-devotees. They have promised, "If you take one step in our direction, we will take one in yours"; and They always keep that promise. Every sincere effort is answered; every earnest endeavour receives a response. The Guru never abandons a chela, but disciples of all ranks and degrees may go away from the Guru. "Where thought can pass, They can come." When a disciple involved in difficulties, or bewildered about the right way of service, thinks of his Guru, promptly the response comes. Our pride and selfishness alone shut the door; consecration opens the door of the heart and the blessed influence of the Master flows in and floods that heart.

"A sense of pride would mar the work." To boast, even to ourselves, of our inner development is the surest way to weaken our relation with the Great Ones. The Masters Themselves labour unobserved. The Master hides His spiritual face, and expects his disciples to do the same. To learn the value of silence and secrecy is one of the first requirements of the spiritual life. A disciple has to hide himself by endeav-

ouring to "appear as nothing in the eyes of men."

Discipleship is not so much a privilege as a tremendous responsibility. A disciple is but a window through which comes the light which others may gladly use for purifying their own natures and illuminating their minds and hearts. He should expect no personal favours from the Masters save those earned by his own merit. The kingdom of heaven is not given away; it must be "taken by violence." The Masters want us to be self-dependent, to follow the dictates of our Inner Self, and not depend too much on Them or on any other outside source. The effort of becoming disciples we must make for ourselves, without anybody's aid. And, having become disciples, we must not expect our Guru to lead us by the hand, or to feed us with knowledge, or in one way or another to interfere with our Karma. The Masters guide the chela and readjust his mind if he goes wrong in his surmises and deductions. They do not pour vast masses of knowledge into his mind, but help him to seek out knowledge for himself, leaving him free to absorb what he can. This is necessary for the chela's progress. It is on the Inner Ruler that he should rely, and the Masters help him in this.

Knowledge of our true Being and knowledge of the Masters go hand in hand. The Light of the Higher Self and of the Mahatma are not different from each other. The "Great Master" is the term used by chelas for the Inner Ruler, the God within, the Higher Self, whose presence we must feel at all times. The Masters are the Bridge with whose aid we can come to know our own inner Monadic Being; and beyond that is the Creative Logos, Ishwara, the Divine Krishna.

If the Masters are the Bridge leading to the Higher Self, there are bridges, great and small, leading to the Great Gurus. There are periods in the history of evolution when They can be more easily reached than at other times. Such opportune seasons are chosen by the Great Ones for starting occult schools, spiritual movements, etc. Such a period was chosen by Them for the founding of the Theosophical Movement in the last quarter of the last century, through Their accredited Messenger, H.P.B. It was due to her efforts that in the early days of the Movement so many were fortunate in contacting the Masters in their heart consciousness. H.P.B. continues to be the Masters' Messenger for this, our century, and is still the intermediary between our world and Theirs. Those who disregard her or underrate scornfully her high services, and try to reach the Masters by other means, must necessarily fail in Their attempt. On the other hand, to the extent that we strengthen our devotion and gratitude towards her, to the extent that we recognize her to be an important link in the great *Guruparampara* chain, of which no link can be passed over, we shall find ourselves drawing nearer to Those who stood, and still stand, behind her.

There are other bridges or links making up the mighty chain—links which we should keep unbroken. Mr. Judge is one such link. Those who belittle him, belittle H.P.B. But for him, H.P.B.'s Message might have remained unintelligible to many. He was, in H.P.B.'s words, the *Antahkarana* between the two Manases, between our world and the world of the Masters. Robert Crosbie, the founder of the U.L.T. and the transmitter of its life-force even today, is still another important link.

To all those sincere-hearted men and women seeking intimacy with the Masters the advice might be given—"Live your life as best you can, and Karma will open the door for you. If you rush precipitately without first effecting the necessary self-purification, you will only succeed in evoking the terrible forces which attend upon the black side of our human nature. If you merited Masters' attention and deserved Their visible aid, you would already have it and could not be in search for it." The would-be disciple must learn to be patient. "Great man is he," one of the Blessed Ones has said, "who is strongest in the exercise of patience." Reaching the Masters is no easy undertaking; it is rare of attainment and requires a good deal of trial and effort, involving not one, but many lives. But what even a few have done, that we, too, can do. Patiently waiting and longingly yearning for the Holy Ones, we are sure to glimpse one

day the effulgence of these Lords of Light. But to perceive that Light, to benefit by it, we must have lit within ourselves a spark of the Tathagata Light. What one of the Blessed Masters wrote in the last century to a correspondent applies to all of us :—

> I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions....Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed your mind. We may move in cycles of activity divided—not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow*-world—your world and ours outside the precincts—and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathagata" light within him—then how far easier for you to attract us.

EXTRACTS FROM UNPUBLISHED LETTERS

The spiritual life is a life of vigour and virility —not the shoving of responsibility from one's own shoulders on to the shoulders of another.

If you want to get rid of personal suffering you will have to get at the root of things, and once you get there you will find out that we evolve (1) by following the dictates of the God within us and (2) by preaching the healthy right doctrine.

Self-appointed spiritual leaders are never a real help. "Playing the Guru" is an itch, a disease. For us the only Guru is H.P.B. and Those who are behind her.

Now about yourself: you must not be disgusted with your weaknesses. The process of growth generally begins by ourselves noting our weaknesses. This is the first step. But you must not be obsessed by them, for that way you will strengthen them. After noting them you can work on them in two ways: first, by trying to cultivate the opposite virtue and, secondly, by using them to kill out other weaknesses; the latter is difficult and has its own peculiar dangers.

It is true that those who try to live the spiritual life and teach the great spiritual truths have sometimes to suffer. It does not matter after all. If we can keep our own centre of consciousness surrounded by strength, calm, serenity and peace, and cultivate that attitude which makes us remain unaffected by outside impacts, by actions, emotional or mental, we are safe. This will ultimately bring spiritual realization. The tendency to rush out in many directions, to make contacts with the objects of the senses, is creating pain and suffering; but even that, in a way, helps human beings to learn, though indirectly. The direct method is to attune ourselves to our own inner consciousness; let it impress itself on the personal consciousness. Therefore cultivate the habit of gaining peace within, and the strength and power of the spiritual nature which fears no failure, courts no success. That is the lesson which you should learn first, Then you will be able to make the distinction between fretting and fighting, between gossip and right studying of the hearts of others. between sham indifference and true dispassion. These are the things that students of Theosophy have to learn early.

Whatever world a man of purified nature clearly conceives in his mind, that world he wins; whatever desires he desires for himself, those desires he obtains. Therefore he who is desirous of common welfare should praise the Knower of Atman.

—MUNDAKA UPANISHAD

THE REAL CHRISTMAS

[The following article first appeared in *Theosophy*, Vol. IX, pp. 33-36, for December 1920. It is the transcription of a talk by Robert Crosbie.—Eds.]

The general idea of the origin of Christmas is that the 25th day of December was made notable by the birth of Jesus of Nazareth; and in commemoration of that Being, so divine as to be called the Saviour of mankind, the *Christ Mass* is a season for the giving of gifts—also, for the expectation of receiving them, one might say, for men have lost all sense of the true meaning of Christmas. Even, as a matter of fact, we *know* nothing whatever of the birth of Christ. There is no historical record anywhere of His birth at such a date; yet, the choosing of this season of the year for the birth of a Divine Being is really based on fact—a fact that belongs to the ancients. The Christmas idea is borrowed from those whom we choose to call the pagans, as, indeed, have been all our theological ceremonies, rituals and ideas. Ages before the time of Jesus Christ, among all the ancient peoples, were ceremonies at this season of the year similar in kind to our own, which had reference to a certain occurrence in the events of time. For it is then that the Sun itself returns from its journey southward to the north again—and this coming of the Sun was understood to be the *birth* of the Sun.

But the Christmas season has its own peculiar occult reference. It is the season of the birth of the Sun—the coming back and bringing into fructification those seeds and plants needing Sun energy for their growth and expression. It is far more than that, because behind the Sun, as behind every single body, there is spirit, there is life, and there is intelligence. So, there comes with the return of the Sun a spiritual, a mental, a moral growth and uplifting. There is a springtime not only in the lower kingdoms—among plants and animals—but among men. There is an incursion of energy, so to speak, which, if we could take advantage of, would enable us to do much more than we now do. But we have lost the knowledge that we had. We have forgotten, and so we do not apply to ourselves the fact of the recurrence of this real Christmas time—the season, not only of the physical renewal of the earth and all beings, but also a return of the inner life, and of impulse of a spiritual kind.

Between Christmas Day and the day called Easter—which again has its own significance—the life of the earth is young. Then, too, the inner life has its rejuvenescence and its growth; ideas then taken hold of and carried into expression have tenfold the power which they would have at another time. Christmas is a season of birth and of growth; it is the season of the rebirth of the spiritual nature, and the birth of Jesus was made to accord with this old knowledge of the past and ancient observances.

The whole of life has its recurrent way as well its recession. Day and night, summer and winter, life and death are the seasons of nature. But the perceiver—the experiencer—of these seasons is the self-conscious Man, who lives when the body dies, who is awake when the body rests at night, who is continually observant whether the body is awake or asleep. The Man is conscious every moment. He sees recurrent waves of activity of one kind, then rest; he sees other kinds of activity, then rest. He sees the return of his thoughts and his feelings, reinforced and strengthened on the second coming, or reduced and weakened, according to the degree of energy he has given them. For always there is the return of impressions—from hour to hour, from month to month, from year to year. It is the course of all beings of every kind to follow the law of action and reaction, to proceed through the coming back of that which was before plus whatever has been incurred in the meantime—and there is no cessation of this law; there is an eternality of progress, which is not restricted to any particular form and which is within the means and reach of every individual in every part of the universe. So, we cannot work for ourselves alone, nor progress by ourselves alone, but taking advantage of all recurrent waves and seasons of uplift, we may go on from plane to

plane, from state to state, from quality of being to quality of being.

There is a tide in the affairs of men which, taken at the flood, leads on to fortune, it is said—which is merely an expression and recognition of the same law of recurrent impression. For the opportunities of each life come from the past; each life as it is has been produced by the life or lives preceding, and aspirations are recurrent ideas of the past. Whenever there is a spiritual idea in the heart or in the mind, then is the beginning of the rising tide for that individual; then is the time for him to take advantage of the cycle—to make every possible effort in the direction of his purpose. For the time is ripe, and the time will pass again, just as surely as the Sun moves northward and then south again; and in that time of rising tide, we must acquire the stamina—the power of concentrated effort—which will hold us through the receding tide and give us a better standing when the tide again rises.

There are also tides in nature for races and civilizations. Every civilization has its beginning and its ending. This present civilization will end as others before it have ended. No civilization, however great, will ever continue as such, because it merely represents a state of mind and a body suited to it, and it must reach its limit of expression to then die out. The individuals who made that race, however, will come again with whatever they have gained; they will come on a better basis and from there go on a little further. There is a rising tide in the birth of a nation, and all through its life are various tides rising and falling. For us now, a tide of recession has prevailed through many centuries. We are living in the Iron Age, which was preceded by other better Ages known as the Gold, the Silver, and the Bronze Ages. This is a hard and cruel Age—an Age of spiritual darkness—but in it we have to make a foundation of all that existed in the other Ages; we have to bring into expression all that existed before, and put the very highest of all that preceded into practical use. Not only have we to pass through this Iron Age with all the aspirations of the other Ages, but we must start a new *Golden Age* with all that we have gained.

At the present time, all our discoveries, our science, our religion, our social and national life are material—without spirituality. The more the self-conscious spiritual man has gone into matter, the more he has closed his spiritual doors, because his self-consciousness and energy have been put into terrestrial, objective things. But he must go through these stages and emerge from them, bringing with him all the knowledge he has gained thereby; and not only is his effort to gain knowledge for himself, but also to impart his feeling and understanding to the kingdoms below him, in the matter which he uses. Then when he moves up the scale of being, that matter, too, will be lifted up and become more fitting for his use.

In the receding tide, old theological ideas have lost their sway over the minds of men. Minds are searching in every direction for that which is stable, permanent and true; they are looking for a knowledge which is feasible and practical. And a tide comes for the presentment of such knowledge. A tide comes for the appearance of Beings greater than we are—greater because at some time They took advantage of the rising tide to go far beyond where the ordinary man found himself able to go. These Beings come at certain great seasons, as the heavens tell the story in the Messianic cycle. The passage of the Sun from one sign to another of the Zodiac takes a period of about twenty-one hundred years—the cycle of the coming of a great Teacher. We need only to know that a great Teacher existed at some time here to count forward or backward and know when another has been or will be.

The Real Christmas can come to us in our hearts. We can realize that there has arrived once more the season we can rise with. If we make up our minds to do it, we can follow the Path of our great Predecessors—the great Saviours of the world, the great Saviours of all times. For They all come from the same body, whether we call Them Buddha, Jesus, or any other name. They are all Beings of the same nature who come among us, and, as was said of Jesus, in all things become like unto us that They may impart to us something of Their great knowledge and point us

to the Path They followed. Always, the object of Their coming is that we in time may become even as They are. Always They leave messages for us which are set down and known as the sayings of the Founders of all the great religions. Jesus, for whom the Christian nations celebrate Christmas, was one of a Body of perfected men. There were many others before Him ; there have been others since ; there will yet be others.

Christmas is a time for giving and also for receiving. But there is a giving that is not of things. There is a giving of the heart itself. There is the giving of service, of love, of brotherhood, of every thought that makes for good—a giving open to all, however poor our personal possessions may be. It is the feeling and the thought in our hearts which reach people and stir *their* hearts to a better perception, a better feeling, a wider and stronger action—for all our hearts are based in the same One Life. The Real Christmas means something to the Real Man, and it applies to the whole of man's nature. Let us take advantage of the resurgence of spiritual, mental and moral force that comes with the Christmas time.

"YOU AND I ARE ONE AND THE SAME"

Universal Brotherhood in its practical aspect is rather difficult to realize. How can I feel the same to all? How can I recognize the spirit of Brotherhood? How can I work for it?

Theoretically and mentally we can appreciate the fact that all is included in the ONE ; all *is* ONE ; the Great Self is in all—but in all it does not shine forth equally. Unfortunately this last phrase often evokes a superior feeling and makes the real practice of Universal Brotherhood impossible unless we can constantly keep in mind how low we ourselves are compared to Those Who really Know!

The phrase "you and I are one and the same" throws light on our problem when meditated upon. "You and I are one and the same." Our actions may differ, our feelings and ideas may differ, but we are one and the same.

Those familiar with the *Mahabharata* will recall that when Krishna and the evil king Shishupala met at the famous gathering of Yudhishthira for the Rajasuya ceremony, at which the neighbouring kings admitted the sovereignty of Yudhishthira, Shishupala refused to acknowledge Krishna as the wisest and best among those assembled, for he hated him. Krishna in response told the gathering the cause of his hatred.

When Shishupala was born he was deformed, and his mother was told that if she would hold a certain baby on her lap her son would lose his deformity, but, in the end, this baby would be the cause of his death. She held the baby—Krishna—but she asked him if he would forgive her son for one hundred offences, and he agreed.

Shishupala grew up a bad man, and Krishna recounted some of his crimes to the assembled hosts: he had sacked Krishna's own town of Dwarka, seized the queen, deceived a pure princess, broken faith with another king, and so on and so forth. Uptil now Krishna had taken no action, except that, in response to her appeal, he had rescued Rukmini who had been betrothed to Shishupala, and married her. Now the one hundred offences had been pardoned and Shishupala must die.

Shishupala laughed, but Krishna thought of his discus and no sooner had he thought of it, it came to him. He whirled it straight at Shishupala and struck off his head. Then, as the others watched, Shishupala's soul arose from the body, drifted towards Krishna like a flame and reverently entered into Krishna's being.

Indeed it is true that all men merge into the ONE ; all that separates them are the clothes they wear, clothes of evil, of wrong ideas, of disharmonious feelings, of lethargy. Who shall judge them when his own clothes and ideas and feelings prevent him from realizing the ONE ?

THE HEALTH OF THE PERSONAL MAN

II.—EXERCISE AND BREATHING

Just as, verily, the spokes are fastened in the hub, so on this vital breath everything is fastened.—*Chandogya Upanishad*, VII. 15: 1

One of the constituents of man is the astral body, the basis of the physical body and the vehicle of *prana*, breath or life. *Prana*, as Mr. Judge tells us in *The Ocean of Theosophy*, sustains all living forms. Air is necessary for the physical body—not only air, but good air; not only good air, but good lungs in the body to inhale and exhale the air, and good health, so that the air is not unnecessarily polluted. So with the astral body; it must be in good condition in order to benefit from the vital force or *prana*. As air circulates in the physical body, so *prana* circulates in the astral body. As the physical air can be rendered obnoxious, so *prana*, leaving the astral body as magnetism, can pollute the atmosphere or render it health-giving. That which pollutes the air unnecessarily is decomposing matter or diseased tissues. What pollutes *prana* is the aggregation of evil thoughts and feelings—often those which should have been expelled; sometimes those which are consciously built into the nature, the result of the activity of thought ensouled by Kama.

The importance of exercise is recognized by all. The healthy body needs exercise; it is likely to deteriorate and become ill if exercise is denied it altogether. Both the sympathetic and the cerebrospinal systems of the body need exercise. Mental morbidity, psychic sluggishness and bodily lethargy often result from neglect of exercise. Increase of the phlegmatic humour in the body occurs if elimination, dependent upon exercise, does not take place. Perspiration, the elimination of waste matter from the tissues, and excrement from the bowels and kidneys, are all affected by bodily exercise.

From ancient times occultists have fully recognized that a sound and pure mind requires a sound and pure body. Thus in the *Bhagavad-Gita*, in Chapter Six on *Dhyana Yoga* or the restraining of the mind for concentration, we find the instruction that a devotee of controlled mind "should in an undefiled spot place his seat, firm, neither too high nor too low... keeping his body, head, and neck firm and erect, with mind determined, and gaze directed to the tip of his nose without looking in any direction, with heart at peace and free from fear," etc. Let us note that heart, mind and body are brought together here. How are we to understand this teaching of the *Gita*? Mr. Judge in his *Notes on the Bhagavad-Gita* states:—

> It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep. All those things are merely forms which in the end will do no lasting good. (pp. 128–29)

Mr. Judge's insight is justified if we turn to Shankaracharya's commentary on this verse:—

> An erect body may be in motion; hence the qualification "still." He is to gaze *as it were* on the tip of his nose.—Here we have to understand the words "as it were"; for, the Lord means to prescribe, not the very act of "gazing on the tip of his nose," but the fixing of the eyesight within (by withdrawing it from external objects); and this, of course, depends on the steadiness of mind. If, on the other hand, the very act of "gazing on the tip of his nose" were meant here, then the mind would be fixed only there, not on the Self. As a matter of fact, the Yogin is to concentrate his mind on the Self as will be taught in VI. 25, "Making the mind dwell in the Self." Wherefore the words "as it were" being understood, "gazing" means here "the fixing of the eyesight within."

Let us proceed to find out what such a master of Yoga as Patanjali has recorded in his Aphorisms about the postures and poses of the body which bespeak a controlled and calm mind. The posture must be "steady and pleasant," not from the point of view of the body only, but also from that of the mind. Not all postures named by commentators are by any means easy for the

body. There is much confusion and misunderstanding about postures and breathing (*asana* and *pranayama*). Occult science makes a pair of exercise and breathing, and Patanjali's postures are a type of exercises. Vyasa's commentary and Vachaspati's gloss name some of these postures. Since later less reliable teachers and practitioners have misread what is intended, there is prevailing not only a confusion; the practices are a positive danger to the health of both body and mind. What is not fully understood by modern Hindus is that postures and other yogic exercises are intended to *follow* mind training and mind movements. The understanding of exercises of body, including breathing, yields a twofold meaning. It is said by a learned Theosophist and sincere aspirant, Charles Johnston :—

> Here we approach a section of the teaching which has manifestly a twofold meaning. The first is physical, and concerns the bodily position of the student, and the regulation of breathing. These things have their direct influence upon soul-life, the life of the spiritual man, since it is always and everywhere true that our study demands a sound mind in a sound body. The present sentence declares that, for work and for meditation, the position of the body must be steady and without strain, in order that the finer currents of life may run their course.
>
> It applies further to the poise of the soul, that fine balance and stability which nothing can shake, where consciousness rests on the firm foundation of spiritual being. This is indeed the house set upon a rock, which the winds and waves beat upon in vain.

Now the assuming of postures and breathing exercises commenced in and with the body prove disastrous in the long run. They make the divine discipline of Raja-Yoga almost the demoniac and materialistic discipline of Hatha-Yoga. Mr. Judge's advice is, as usual with him, sane and sanctified common sense :—

> For the clearing up of the mind of the student, it is to be observed that the "postures" laid down in various systems of "Yoga" are not absolutely essential to the successful pursuit of the practice of concentration and attainment of its ultimate fruits. All such "postures," as prescribed by Hindu writers, are based upon an accurate knowledge of the physiological effects produced by them, but at the present day they are only possible for Hindus, who from their earliest years are accustomed to assuming them.

They have become dangerous also for modern generations of Hindus. The craze for yogic exercises in the name of *swadeshi* is wide-spread; there *are swadeshi* exercises that gymnasiums and *talimkhanas* advocate, but even these will be found to be too strenuous in modern times for the fast-deteriorating Hindu bodies.

For the modern "educated" and "civilized" man, Dr. Alexis Carrel has something important to say in his *Man, the Unknown* :—

> As is well known, a muscular group develops by appropriate drill. If we wish to strengthen not only the muscles, but also the apparatuses responsible for their nutrition and the organs which enable the body to sustain a prolonged effort, exercises more varied than classical sports are indispensable. These exercises are the same as were practised daily in a more primitive life. Specialized athletics, as taught in schools and universities, do not give real endurance. The efforts requiring the help of muscles, vessels, heart, lungs, brain, spinal cord and mind—that is, of the entire organism—are necessary in the construction of the individual.

In another place he comments :—

> Golf on Saturdays and Sundays does not compensate for the complete inaction of the rest of the week. By doing away with muscular effort in daily life, we have suppressed, without being aware of it, the ceaseless exercise required from our organic systems in order that the constancy of the inner medium be maintained....
>
> In sum, the intermittent exercises of modern man, such as golf and tennis, are not equivalent to the continuous muscular activity required by the existence of our ancestors. Today, physical effort only takes place at certain moments and on certain days. The customary state of the organic systems, of blood vessels, of sweat and endocrine glands, is that of repose.

Sagacious as Dr. Alexis Carrel is, his suggestions will not altogether suit the student of

Theosophy. The Esotericist has to practise Divine Discipline and to maintain a proper balance between body and mind-soul. The body is the vehicle of the embodied Self; desires linger in the body; what effects the desires have on the body, and what the body has on the desires—the balance between soul and body very greatly depends on this. Bodily exercises, therefore, have to be planned by the neophyte, taking into account the desires, the thoughts and the will. "Thy Soul cannot be hurt but through thy erring body." The Divine Discipline is founded upon the principle of the Golden Mean, and so we must exercise the body gently and not roughly, keeping especially in mind the brain and the cerebrospinal system.

Every type of bodily exercise affects respiration, and so breathing is the second of the pair which goes with exercise. Even greater harm is done to the body by the practice of *pranayama* than by that of *asana* or postures. Speaking of the three exercises of nostril breathing called *Puraka, Kumbhaka* and *Rechaka,* H. P. Blavatsky says that they are "very pernicious to health" (*The Theosophical Glossary*). She also refers to the real *pranayama,* the mental or will breath which regulates and harmonizes bodily breathing. Metaphysically and cosmically, the Divine Spirit breathes, while hovering over the waters of space, before manifestation; this is the archetypal breathing or *pranayama*—from within without. The study of the Great Breath in *The Secret Doctrine* will indicate what true *pranayama* is, and the practising neophyte is always advised to proceed from the universal to the particular. Simple deep breathing fulfils the requirement which Vyasa puts forward: "The drinking in of external air, and expiration, the throwing out of the internal air, is the regulation of breath (*pranayama*)."

In its real meaning, *pranayama* is the rhythmic intake, holding and exhalation of the breath, just as the Macrocosmic Powers breathe into the Universe and receive back the breath. The momentary pause which is present in all actions typifies that moment of awareness which gives control or the reverse, *Libra* or the balance point.

Just as exercise is necessary for the body, as also are cleanliness and food, so are these things necessary for the astral body. Cleanliness is to be obtained for it by washing away with good thoughts and harmonious feelings the evil or the selfishness that is there. Therefore we are advised to read "holy" books, especially as these have in them the attractive power of good nature forces. Also important is the daily review which makes us aware of what is in our mind and heart and what has been revealed in our actions. But unless this review ends, as does the Devachanic review at the end of that period, in a vision of the future, illumined by this higher state of mind, it is of little practical use.

There is a close relationship between the exercise of the body and the health of the astral body with its senses, nerves, *prana* and *kama.* How often do we say, "I went for a walk to work it off," referring to some emotional or even physical upset! Physical exercise stimulates the breathing, gets more air to the organs and gets rid of much that is decaying. So with its correspondent, *prana. Prana* is taken in through the astral body, and when exhaled corresponds to the exhaling of the breath. When we do not feed our bad feelings by thinking of them, then those feelings are starved and die down. Though they are not destroyed they are at least not given more life.

Exercise brings us in contact with the spheres of air; our feelings and thoughts during exercise are an important factor, for sylphs (air elementals) influence our temperament very powerfully for good or ill. When oxygen or ozone is inhaled by the physical lungs what are our thought-lungs and feeling-nostrils doing? The air in a slum is foul; the air on a mountain top is rare; gales may cleanse as zephyrs may energize. So mental lungs and emotional nostrils have to be taken into account when we exercise the gross body.

Even in respect of such mundane things as food, dress, exercise, breathing, the great Mother Nature must be thought of by man as he is the thinker.

DOSTOEVSKY'S AFFINITIES WITH BUDDHISM

[The following article is reprinted from *The Aryan Path*, Vol. III, pp. 687-691, for October 1932.

Students of Theosophy should note what H.P.B. has said about Dostoevsky, "a *born* Theosophist," according to her. In her article, "The Tidal Wave" (reprinted in THE THEOSOPHICAL MOVEMENT, Vol. IV, p. 148, and Vol. XXII, p. 46), written in 1889, she stated:—

> What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes. And what the Russian novelist has done is this:—he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*—the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

—EDS.]

[Philip Henderson's article reminds us of the efforts of Madame H. P. Blavatsky to bring to the notice of the English reading public *The Brothers Karamazov*. Dostoevsky's death in February 1881 was hardly mentioned in the British press, and only since 1885, when his *Crime and Punishment* first appeared in English, did he become known in Britain. The early translations were not from the original but from French. H. P. Blavatsky translated directly from Russian and published a long extract from *The Brothers Karamazov* in *The Theosophist* for November and December 1881, describing it as "a cutting satire on modern theology generally and the Roman Catholic religion in particular." She called Dostoevsky "one of the ablest and profoundest among Russian writers."

—EDS., *The Aryan Path*]

Fyodor Dostoevsky is often referred to as a great psychological realist by those who use the word "psychological" to describe mental processes. Actually, however, his work has a far greater significance. His spiritual life was so intense that his characters are less "people," as in the work of most novelists, than disembodied souls inhabiting a timeless world. Thus to call him a psychological realist, in the material sense of the psycho-analysts, is to misjudge his profundity as a thinker. Indeed, the world of phenomena scarcely exists in Dostoevsky's novels, the action taking place almost wholly within his characters' minds. And even when he does introduce a background of objects, they are so charged with spiritual overtones that they are little more than symbols of states of soul. His landscapes, streets, houses, are like things in a dream. In short, his world is the metaphysical world of the self in relation to which all phenomena are seen as illusory; and he is a psychological realist in the sense of the psyche and the Real. It is from this point that any serious consideration of Dostoevsky as a thinker must begin.

The great events that subsequently determined the whole course of Dostoevsky's mental life occurred in 1849 when, at the age of 27, he was taken out to be shot as a member of a revolutionary political society. During the few seconds that elapsed before his reprieve, waiting for death, he had already begun to live in eternity. That moment of vision permanently altered his whole perspective and never afterwards did he quite regain the "normal" sense of time. Then for four years he was imprisoned in Siberia. These were Dostoevsky's years in the wilderness, during which he was continually face to face with himself. The significance of this period in his inner history is that it contains the death sentence to his old way of life before his arrest, and what may be regarded as his initiation; that self-searching and that deep humiliation from which was born his pity for the sufferings of

mankind. Had not these particular events come upon him, he would undoubtedly have experienced their counterpart. For it was not that "he had the opportunity to be profound," as is sometimes cynically suggested, it is not that he was "pathological," that matters: these events show him to have reached a stage of inner evolution when it was no longer possible for him to go on writing of temporal social problems, as in *Poor Folk*. Henceforth he was face to face with eternal problems within himself. Henceforth he ceased to be a novelist, although he continued to use the novel form. He became a metaphysical writer and a mystic.

During his imprisonment, Dostoevsky was thinking out his novel *Crime and Punishment*, in which he exposed the bankruptcy of the conception of the superman, the illusion of self-will and the ultimate sterility of the intellect as a means of attaining to truth.

Incidentally, I would point out here, that in describing Raskolnikov's state of mind at the end of *Crime and Punishment*, Dostoevsky writes:—

> Everything, even his crime and sentence and imprisonment, seemed to him now... an external, strange fact, with which he had no concern—

a statement that obviously mirrors Dostoevsky's own attitude of mind towards his past sufferings, and one which reveals his perception of the fact that the soul remains unchanged by suffering, although we ourselves in our mortal natures may then be brought to a greater consciousness of it.

But for Dostoevsky intellect *qua* intellect, as in the teaching of the Buddha, was one of the diabolical principles in life. It is his own intellect personified that becomes Ivan Karamazov's Devil and nearly drives him to insanity at the end of *The Brothers Karamazov*. For the intellect can create and destroy systems of belief with fiendish agility and leave the mind face to face with nothingness; it is essentially nihilistic. It is this principle that leads Dostoevsky's characters down a blind alley of the mind, the only escape from which is insanity or suicide. It is this "Euclidian understanding," as personified in Nicolay Stavrogin of *The Possessed*, that is the most formidable barrier in the way of real understanding.

Against such "possessed" characters, Dostoevsky sets the pure of heart, men like Prince Myshkin of *The Idiot*, Aloysha Karamazov and Father Zosima. The attitude of these men is a profound and passive acceptance of the world through love, a non-resistance to evil and a consistent rejection of the fetters of desire, that, in its mystical Asiatic Christianity, is very near to Buddhism.

The Buddha laid it down in his Noble Truth of Suffering, that all the ills that man is heir to are the result of his assertion of self-will, the result of desire for gratification of the senses, and among the senses, as a thing essentially perishable, he included the mind, the personal ego. Suffering can be the only ultimate result of such an assertion, such a desire, when the things we thirst for are in their very nature transitory and therefore, *sub speciè aeternitatis*, illusory. Thus only by denial of the self-will, by transcending the mind and the renunciation of our personal ego can we ever hope to reach to that timeless omniscience, that perception of the deathlessness and changelessness of the Self realized as one with the universal soul of Nature, which is bliss, which is Nirvana. Even then it is not by mental exertion that we can reach this state, which is the end to which we were born, but by spiritual intuition that transcends the mind.

It is this state to which Dostoevsky refers in *The Possessed* in a conversation between Kirillov and Stavrogin when the former says:—

> "Life exists, but death doesn't at all."
>
> "You've begun to believe in future eternal life?"
>
> "No, not in a future eternal life, but in eternal life here. There are moments, you reach moments, and time suddenly stands still and it will become eternal!"

In another place Kirillov says, stumbling with his words in the ecstasy of his intuition:—

> The feeling is unmistakable; it's as though you apprehend all nature and suddenly say, "Yes, that's right....Yes, it's right, it's good....It...It's not being deeply moved,

but simply joy. You don't forgive anything because there's no need of forgiveness. It's not that you love—Oh, there's something in it higher than love....What's most awful is that it's terribly dear and such joy!"

And again:—

> Man is only unhappy because he doesn't know he's happy. It's only that. That's all, that's all! If any one finds out, he'll become happy at once, in a minute!

It is an inward transformation such as this that is the essence of all mystical experience: the removal of temporal illusion, the ability to see everything with the eye of eternity.

Similarly we have those moments of the highest mystical intuition which precede Prince Myshkin's epileptic fits, those Nirvanic glimpses, the memory and the anticipation of which dominates his whole life. Commenting on them, Dostoevsky, who was an epileptic himself, writes:—

> That such moments really contained the highest synthesis of life he could not doubt, nor even dare to admit the possibility of doubt....And since, in the last conscious moment preceding the attack, he could say to himself, with full understanding of his words: "I would give my whole life for this one instant!"—then doubtless to him it really was worth a life-time.

Describing such moments himself, Myshkin says:—

> I feel, then, as if I understood those amazing words "There shall be no more time"...No doubt the epileptic Mahomet refers to that same moment when he says he visited all the dwellings of Allah in less time than was needed to empty his pitcher of water.

It is not for nothing that some peoples have always regarded epileptics with awe and reverence as those who are in touch with the divine. In the utilitarian West, however, they are regarded merely as obstacles in the way of practical activity, idiots, in fact, as all the other characters in the book regard Myshkin, till they discover that he was wiser than any of them.

All great spiritual reformers have been spurred to their task by some spiritual disorder or state of non-balance. Their teaching is simply a revelation of the means of attaining spiritual poise and wholeness. Buddha showed that poise and wholeness can only be attained by true renunciation and taught the approach to this condition through love in the sense of gentleness, unselfishness and compassion, which, by helping one to realize the Oneness of all life, destroys the fetters of ill-will and sensuality, limiting one's perception within the narrow bounds of self, and permits of self-realization through self-expansion, till finally one partakes of the Universal Life in the tranquillity of perfect knowledge.

For the intuitive reader, these principles are implicit in all Dostoevsky's work. As M. Gide points out in his admirably lucid study of the author, Dostoevsky divides the human personality into three strata: the mind, the passions and a vast realm remote from either mind or passion. It is this last realm that is inhabited by the soul and in relation to it the most tragic events, the tempestuous passions, are no more than shadows. This indeed, is the Universal Self which knows no individuality, no separateness from the whole.

Dostoevsky's conception of the human will is essentially Buddhistic and is well illustrated in the following passage from Schopenhauer's *The World As Will and Idea*:—

> The inflicter of suffering and the sufferer are one....If the eyes of both were opened, the inflicter would see that he lives in all that suffers pain in the wide world...and the sufferer would see that all the wickedness which is, or ever was, committed in this world, proceeds from that will which constitutes *his* nature also, appears also in *him*, and through this phenomenon and its assertion he has taken upon himself all the sufferings which proceed from such a will, and bears them as his due, so long as he is this will.

This is the state of mind of Dostoevsky's most spiritual characters, of Myshkin, of Father Zosima and Aloysha Karamazov. It is Father Zosima who kneels down and kisses the ground before a great sinner and sacrilegious libertine. It is he who says:—

> Love all God's creation—every grain of sand, every leaf, every ray of God, you

should love. Love animals, love plants, love everything. Love everything and you will arrive at God's secret in things.

It is the state of mind, as formulated above by Schopenhauer, in which we find Myshkin at the beginning of *The Idiot.* He is the only motiveless, unselfish and spiritually naked character in the book, and he bears the burden of the suffering World-will, transcending it in moments of purest, intuitive bliss. Myshkin, his author confessed on one occasion, was his idea of a perfect man.

It is not till we come to the *Dream of a Queer Fellow,* from the *Journal of an Author,* that we have the essence of Dostoevsky's gospel and his affinity to Buddhism set forth clearly and unmistakably in the parable of a queer fellow's vision of a replica of our own, but where all live together in an harmony of love and a mystical communion with Nature.

> They desired nothing, but were calm ; they did not aspire to a knowledge of life, as we aspire to knowledge, because their life was fulfilled. But their knowledge was deeper and higher than our science, for our science seeks to explain what is life, she aspires to know life, that she may teach others how to live ; but they, without science, knew how to live....They showed me trees, but I could not understand the depth of love with which they looked at them, exactly as though they spoke with their fellows. And perhaps I should not be wrong if I said they did speak with them....In the same way they regard all nature—the animals which lived at peace with them, did not attack them, but loved them, subdued by their love. They pointed out the stars to me and told me something about them that I could not understand, but I am convinced that in some way they were in contact with the stars of heaven, having connection with them not by thought alone but in some physical way.
>
> They hardly understood me when I asked them concerning eternal life, but they were evidently so convinced of it that it was no question to them. They had no temples, but they had a real, living and continual communion with the whole universe ; they had no religion, but they had the firm knowledge that when their earthly joy had been consummated to the limit of their earthly nature, then would begin for them, living as well as dead, a yet greater expansion of their contact with the whole universe. They awaited this moment with joy, but with no impatience, with no anguished longing for it, but already as it were partaking of it in presentiments of their hearts which they communicated to each other.
>
> I saw and know that men could be beautiful and happy, without losing the capacity to live on earth. I will not, I cannot believe that evil is the normal condition of men.

Dostoevsky knew that love was the most expansive and emancipative of all forces, and he pictures here a state, such as the Buddha taught, of self-realization through self-expansion.

Buddhism is the most inward conception of life, the most intrinsic standard of moral worth, that has ever been given to human thought. Just as Christianity, as taught by Christ, it is founded on the great conceptions of the Upanishads, the ultimate source of all spiritual knowledge. And the novels of Dostoevsky illustrate more powerfully than any others the Buddha's words :—

> Virtue rewards itself by strengthening the will, by subduing unworthy desire, by generating knowledge of reality, by giving inward peace. Sin punishes itself by weakening the will, by inflaming unworthy desire, by generating delusions, by breeding fever and unrest.

PHILIP HENDERSON

This is my prayer to thee, my lord—strike, strike at the root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.
Give me the strength to make my love fruitful in service.
Give me the strength never to disown the poor or bend my knees before insolent might.
Give me the strength to raise my mind high above daily trifles.
And give me the strength to surrender my strength to thy will with love.

—RABINDRANATH TAGORE

"HELP NATURE"

That more and more men and associations are realizing the fact that there is only one true scientist, Nature, and are working to make this fact more widely known as well as devising ways and means to implement it, is an encouraging sign of the spread of spiritual ideas. The conviction is growing that if our ways do not conform to and promote Nature's ways—*we lose*!

Among others, two recent books illustrate this: *Our Daily Poison* by Leonard Wickenden, and *The Path through Penguin City* by Dr. Harry R. Lillie. Both books are part of the general movement of thought and effort toward understanding and feeling with Nature. Students of Theosophy should read them; they inform, warn and lay bare rather shockingly some of the sores of our civilization, but they also reveal some of the modern heroes.

As long as man thinks of himself as separate from the one and indivisible Life, and not as a unit in It as he really is, dire results will follow his actions. Harmony is the Law of Life; it cannot be done away with or altered. The relationship between all beings and things is governed by the Law of Harmony. Man can and must learn to conform to the Law, and act in accordance with its nature, which is Compassion; otherwise he destroys himself. A part cannot be greater or stronger than the Whole. This appears trite, but its implications are certainly not widely grasped. That the sparrows and the lilies of the fields are a part of the Divine concern is a scientific fact, not mere poetry or vague religion.

Our Daily Poison, full of facts and statistics, warns that for a decade the so-called civilized world, especially North America, "has been subjected to a continuous and steadily increasing barrage of dangerous chemicals." Even the U.S. Public Health Service confirms that "all foods available today in the markets contain a residue of D.D.T.," which is used against agricultural pests. When it is grasped that, among other things, D.D.T. destroys vitamins, its menace to health is obvious. Mr. Wickenden deals with this problem in all its shocking details, showing how pesticides have proved a failure since pests build up ever greater resistance and increase in numbers, while soil, food and air are being made poisonous for human beings. "Who, except the manufacturers, profits...?" he asks.

Besides the poisoning of the soil, and of the grains, vegetables and fruits which grow in it, with chemical fertilizers and insecticides, there is the poisoning of the public water supplies with chlorine and, what is worse, with fluorides. The latter are "a cumulative poison, indestructible when assimilated in the body." Mr. Wickenden details also this controversy over mass poisoning of drinking water, which involves the serious question of individual rights. An article by Fyfe Robertson in *Picture Post* (London) of March 5th, 1955, stated that chemicals whose long-term effects are not known are added to people's food, but it is possible for most to choose their foods; it is impossible, however, for city dwellers to choose their drinking water!

Dr. Benjamin Nesin of the New York City Department of Water Supply, Gas and Electricity argues that little is known of the effects of fluoride-treated water: "We cannot ignore the possibility of discovering some connection between fluorides and many vaguely understood present-day pathological conditions" (*The New York Times*, April 23rd, 1955). Sweden's Royal Medical Board is said to have voted for the "prohibition of any and all water fluoridation."

The above is alarming, but worse still are the perils to which those who eat the meat of hormone-treated animals and poultry are subjected. In common use nowadays is a synthetic chemical called diethylstilbestrol, an artificial female hormone, which, when injected into or swallowed by domestic animals and birds, makes them lose their male characteristics and gain weight. How great is the danger for human beings who eat the flesh of animals which have been treated with hormones is in dispute, but most authorities believe that danger definitely exists—danger of miscarriage, of sterility, of sex changes, of tumours and cancers. Yet eaters of

meat are subjected to these risks by unscrupulous men who sell artificially fattened animals and poultry in the world's markets for their own economic gain.

The Spring 1955 issue of *The Farm Quarterly* (U.S.A.) printed a long article by Chester Charles disclosing some of the unsolved problems involved in using stilbestrol. He writes:—

> The drug was given wide-spread trial last summer, and its reputation fluctuated with each report. Before researchers had full opportunity to explore stilbestrol's possibilities, pressure to market the drug was on.

Mr. Wickenden stresses in his book how pressure is used to make the unsuspecting people support these "rackets" (when there is understanding of the health hazards involved they must be called that). He condemns also the cosmetic industry which makes use of poisonous substances, and the outrageous and dangerous "doctoring" of ordinary bread. Not only does he uncover some modern crimes against the uninformed many; he also points out the dilemma that confronts conscientious citizens and suggests practical lines of action for their and their children's protection until better conditions can be established. He writes:—

> No one can doubt that all of us are living in a poisoned world....
>
> The first and most obvious action is for the reader to spread the alarm among friends and neighbours. Let him talk about our poisoned food, our poisoned water, our poisoned air....If we want unpoisoned food, unpoisoned water, unpoisoned air, we can have them—provided we are prepared to insist upon our rights and to sweep from office those who condone present practices.

Lately over 300 communities in the U.S.A. voted down fluoridation. The vote is still a powerful weapon if we will use it instead of submitting supinely to the tyranny of industries which exploit us for their financial gain. Mr. Wickenden ends his valuable book with this appeal:—

> For the sake, then, of your children, for the sake of better health and less sickness for every one of us, can you not be moved to join with others in a great effort to ensure that the food and water that come into our homes is poison-free?...morality is on your side, good sense is on your side, true science is on your side. How can you lose?

Dr. Lillie, who has travelled widely as an engineer, doctor and writer, stresses in his book another aspect of the disharmony that man's ignorance, fear and greed create. He pleads against the cruel, excessive slaughter of whales which, if continued, will shortly make them extinct. He calls whaling and sealing "sagas of brutality." He has written his book on the basis of his

> having been bound up with the attitude of man in so many parts of the world; seen his vicious cruelties to defenceless creatures, including evil actions toward his own kind; and particularly his greedy destruction of the resources Nature has provided....Badly conducted, almost sadistic experiments that I have known in more than one country performed behind a *façade* of science; cruelties, from the slow death of little wilderness creatures on the altar of the fur trade, to that other symbol of man's callousness, the explosive harpoon in whaling: these have given me nights when sleep was impossible in trying to solve the urgent question—what must I *do* about it?

He holds that food is not man's problem so much as his "tragic increasing destructiveness" of animals.

> ...to be guilty of unnecessary cruelty is surely far worse than to die of starvation.... Man has graduated from throwing stones to throwing hydrogen bombs, but Nature, benevolent always, may force him to control his numbers in a less violent way, by sterilizing him through his widespread use of radio-activity.

Man is despoiling his own means of survival. In 1949 Unesco received many reports of man's destruction of the earth's resources: the animals, the trees, the very soil. Everything is labeled "pest" that does not bring money into the pockets of some unscrupulous men; but wanton destruction has no place in Nature's scheme. Man, having turned his back on the Great Mother, can find no refuge. Nor, writes Dr. Lillie, is he happy in his selfishness. This "mess of civilization" in which he finds himself "has a

terrible fascination for him," and he will not be able to shake it off until he recognizes the things he is doing as bad.

Dr. Lillie concludes that on the whole people do not perceive what is happening—not even many who are directly involved—and that most men do not *want* to be cruel. This points to the hope that all humanitarians, including student-practitioners of Theosophy, must have for humanity. Nature, the compassionate Mother, warns and teaches; fortunately there are still a few who never try "to do without her as their senior partner."

Dr. Lillie closes by pointing out what Mr. Wickenden stressed:—

> We sit back and say—All is fine, science will discover the remedy for decreasing food supplies. In breaking Nature's law that we borrow only what we put back we have been guilty of deplorable ingratitude...we have tried to settle our debt with artificial chemicals....Science responds too by spraying our orchards and crops in gay abandon with these concocted chemicals to kill what we call harmful insects and weeds, while the birds and the bees are killed too, to pave the way for fresh and worse troubles. We have an unreasoning fear of Nature's normal bacteria instead of a more than justifiable fear of ourselves. We spray our food and the human body itself inside and out with the same chemical horrors, and the latest antibiotics, wonder why our half dead entrails cannot get rid of the poisons of this daily misuse, then talk of resulting disease as something that needs vast moneys and our fellow animals to be expended in laboratory research to find out the cause of it.

Dr. Lillie finds people divided into two camps: those "trying to live in harmony with Nature; and those who segregated themselves in a civilization that was becoming more and more strangled by its own selfishness." The latter group is "divided by fanatical creeds that might well end in the extermination of the whole."

Grey Owl, an American-Indian philanthropist and writer, is quoted as saying:—

> Kindness to animals is the hall-mark of human advancement; when it appears, nearly everything else can be taken for granted.

The Theosophical protest against any violation of Nature's Law through cruelty to any creature is based on the conviction of the unity of life, all creatures being but aspects of the One Divine Essence and therefore identical in their inmost being, evolving under one Law towards perfection. The "old theosophical view makes the universe a vast, complete, and perfect whole." This view makes it quite obvious that every cruelty is a sin against Brotherhood and must, in a universe of Law, produce disastrous results, disharmony and suffering. The death of pity and love is the death of the humanity in man. Let all who assent to this join in the effort to arrest this tendency among men towards destructiveness and violence, and to spread the knowledge of the ordered harmony of Nature, so that we may order our human lives rightly, working with Nature and becoming indeed creators and not destroyers.

FOOD AND CANCER

The increasing use of poisonous substances in the manufacture of foodstuffs is threatening to become a serious public-health problem in the "civilized" world. The findings of the symposium of the International Union Against Cancer held in Rome last August give cause for concern. A number of food additives, such as dyes, thickeners, synthetic sweeteners, flavours, preservatives and the like, were labeled cancer-producing by cancer experts from 21 countries. Other food additives were put on a suspect list as unsafe until their properties had been more thoroughly tested. *The New York Times* of August 21st reports that the participants in the symposium "unanimously recognized the urgent necessity of international collaboration for the protection of mankind against such hazards as cancer-producing food additives," and asked for a legislative curb on them.

The paper that formed the basis of the symposium's recommendations was read by Dr. Wilhelm C. Heuper, chief of the environmental Cancer Section of the National Cancer Institute, U.S.A. Besides 21 groups of suspect food addi-

tives, he listed 17 groups of suspect contaminants, which include antibiotics and estrogen for fattening animals, pesticide residues, soot, chemical fertilizers, antisprouting agents, wrapping materials and radiation.

Our readers' attention is drawn to the above article where the poisoning of our food, contributing to legally created diseases, is treated in greater detail.

Cancer experts' conclusions leave no room for doubt that the greater incidence of cancer—and we might add, of several other diseases as well—is not merely due to its increased recognition, but to the poisons contained in our foods and beverages. Before natural food, naturally grown, food "which increases the length of days, vigour and strength, which keeps one free from sickness, of tranquil mind, and contented, and which is savoury, nourishing, of permanent benefit and congenial to the body"—before such food is once again the normal diet of the people of the earth, the attitude toward eating must be free from "poisons" and "adulteration," the correlation between disposition and diet must be perceived, and the quality of *sattva* must take the place of *rajas* and *tamas* which are so predominant in our civilization today.

INTEGRATE YOURSELVES

Our head thinks and learns. Our heart chooses and energizes. Our hands perform deeds. It is by a just equilibrium of these three that we establish harmony in our life. If we neglect one or another of these aspects of ourselves we risk learning the lesson by suffering.

St. Paul says:—

> ...to will is present with me; but how to perform that which is good I find not. For the good I would I do not: but the evil which I would not, that I do. (*Romans*, VII: 18-19)

Why? Because we are not perfect men. The mind, the heart and the hands which we use were acquired by ourselves in the past. They are not yet infallible. We are a compound of good and bad tendencies, of limitations and aspirations. All these belong to our personality. But we are not this personality, not our desires; we are THAT.

A practical example will help us to understand better. A person learning to type may for many months think he is making little progress, but, once the discipline is acquired, it is very easy to gain a good speed. We have the same experience in our effort to live the Life. We have to act as the integrated beings we really are, and seek harmony between the different aspects of our nature. This is a difficult task, and often discouragement obscures our mind. But if we persevere the difficulty will be overcome and our effort will be rewarded.

In the second of her *Five Messages* to the American Theosophists, Madame Blavatsky quotes the words of a Master of Wisdom:—

> Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit....There is no happiness for one who is ever thinking of Self and forgetting all other Selves.

Our head must think of the best method to accomplish or learn something. Our heart gives the impulse to sustain this effort, not for our little self, but for the Great Self. Our hands enable us to work on the outer plane and thereby we help others to see the Path better.

Is not the same idea reiterated in the U.L.T. Declaration, which lays stress on the trinity of study, application and promulgation? If these three are to go hand in hand, the head, the heart and the hands need to work in unison.

MAN AND MACHINE

Electrical Engineer Curtiss R. Schafer, a designer of electronic machines, declared at the National Electronics Conference held recently at Chicago that the science of electronics could save a lot of work for the indoctrinators and thought-controllers of the future. What man can do, machines can do better. Discussing recent improvements in scientific knowledge relating to the control of the brain, Mr. Schafer pointed out that the brain after all was a digital computer whose functioning could be profoundly affected by electrical influences. The electro-encephalograph (brain-wave detector) reveals electrical signals that ebb and flow in the brain. Perhaps these signals can be simulated and the brain's sensations and thoughts controlled. The logical extension of electro-encephalographic research, according to him, may result in the formation of another hybrid science, biocontrol. Says Mr. Schafer:—

> The biophysicist has measured and recorded the electrical activity of the central nervous system and shown that neural (nerve) currents control many of our mental and muscular activities. The electronic-control scientist has taught us that minute electrical signals, properly amplified, may be used for the control of airplanes, guided missiles and machine tools. It is quite logical to believe that these two sciences will merge. Biocontrol may be defined as the control of physical movements, mental processes, emotional reactions and apparent sensory perceptions...by means of bioelectrical signals which are transmitted and injected into the central nervous system of the subject.

This is, in short, telepathy under another name, against whose dangers Madame Blavatsky has warned. So long as man is not free from human weaknesses of greed, pride and envy, the ability to practise telepathy consciously would be a danger, because the temptation would sometimes be irresistible to abuse the power and gratify one's curiosity by prying into another's mind, or make mental suggestions. Says H.P.B.:—

> ...unless the "suggestion" made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a spoken suggestion.

Recent scientific experiments have clearly demonstrated elementary forms of biocontrol. It is reported that a direct current of the required wave-form and intensity, when passed through a man's head, affects his balance and makes him lean on one side. Other experiments have shown that rats and dogs may be made to feel hungry just after eating, or afraid when they had nothing to fear, simply by injecting the appropriate neural currents into the central nervous system of the animal.

It is gratifying to note, however, that scientists are not oblivious of the dangers of such experiments on human beings, experiments which would degrade man to the level of a machine. Mr. Schafer warns:—

> The ultimate achievement of biocontrol may be the control of man himself....Enslavement could be imposed upon the vanquished as a condition of peace, or through the threat of hydrogen bombing. Biocontrol could make this enslavement complete and final, for the controlled subjects would never be permitted to think as individuals. A few months after birth, a surgeon would equip each child with a socket mounted under the scalp and electrodes reaching selected areas of brain tissue. A year or two later, a miniature radio receiver and antenna would be plugged into the socket. From that time on, the child's sensory perceptions and muscular activity could be either modified or completely controlled by bioelectric signals radiated from state-controlled transmitters. The once-human being, thus controlled, would be the cheapest of machines to create and operate. The cost of building even a simple robot, like the Westinghouse mechanical man, is probably ten times that of bearing and raising a child to the age of 16.

IN THE LIGHT OF THEOSOPHY

In the November issue of *The Aryan Path* three articles are published under the common caption—"Religious Unity—A Felt Need or a Fact?" Three scholars who are specialists in the subject of religions and Religion are groping after the truth which stares them in the face. In two steps they would find what they are hoping for, looking out for, in their commendable service of the mind and the heart of the race.

A quiet, dispassionate study of *Essential Unity of All Religions* by Dr. Bhagavan Das would establish the common basis in knowledge necessary for living the life of the Higher Mind. The next step is to ponder over the deep implications of the words of H. P. Blavatsky:—

> What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

This claim which sounds stupendous may look to many almost absurd, but it becomes logical when a further study of *The Key to Theosophy* by H. P. Blavatsky is prosecuted.

The *Sunday Chronicle* (Bombay) of November 4th reports that

> the apparent magnetic field of the earth—that designated by compass needles and, until recently, the basis of much of navigation—has shifted markedly during geological time due to influences not yet clearly understood.

That point designated on most maps as the north magnetic pole is now recognized only as the "dip" pole. A point near Thule on the west coast of Greenland, several hundred miles from the magnetic pole on maps, is now accepted as the true magnetic pole. We are told that "A major effort during the coming International Geophysical Year will be made to clear up the highly complex field of the earth's magnetism."

Modern science could make much headway in understanding the mysteries of the earth's magnetism if it conducted its research on a basis entirely new to it, a basis other than the physical. H.P.B. wrote in *The Secret Doctrine*:—

> What several rather mystical Scientists taught was that light, heat, magnetism, electricity and gravity, etc., were not the final *causes* of the visible phenomena, including planetary motion, but themselves the Secondary *effects of other Causes*, for which Science in our day cares very little, but in which Occultism believes, for the Occultists have exhibited proofs of the validity of their claims in every age. (I. 484)

It should be noted that, according to the Esoteric Philosophy, the real north pole is different from the present geographic or magnetic pole. Occult teachings identify the north pole with Meru, geographically accepted as "an unknown mountain north of the Himalayas." H.P.B. tells us in *The Theosophical Glossary* that Meru is "in the very centre of the North Pole," and that it was "the site of the first continent on our earth, after the solidification of the globe." Of this "Imperishable Sacred Land" it has been said that it never

> shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH."

Last month we published in these columns important pronouncements made by experts on the futility and dangers of B.C.G. vaccination. We give below the view of another authority in tuberculosis work and research, Dr. J. A. Myers. In a letter to Shri C. Rajagopalachari, printed in *The Times of India* of October 29th, he writes:—

> I have never been able to understand why any living person would want to wilfully

introduce tubercle bacilli into a living human body. My 36 years of professional work and about a dozen non-professional previous years have been devoted to battling the tubercle bacillus rather than perpetuating it.

Bacteriologists have demonstrated over and over that no matter how much the tubercle bacillus is reduced in virulence, if it is kept alive in culture medium it undergoes changes and mutation. This has happened to B.C.G. In fact, I have wondered for some time whether there is truly any B.C.G. in the world. The cultures that Calmette called Bacillus Calmette Guérin have undergone so many changes that the original organisms may have completely vanished. There remain some dangerous organisms which often result in serious disease in the human body and have actually killed people.

In your letter you stated that you have been trying to oppose B.C.G. in India. In my opinion you are engaged in a worthy cause. I am sure you will ultimately succeed. However, it will take a long time because of the fanaticism which is not only found in India but also in other parts of the world.

Many educationists and leading individuals in India have recently expressed the opinion that students here, who have become notorious for their indiscipline and for creating disturbances in various parts of the country, would do well to emulate the spirit of students in some other countries and keep aloof from active politics, even though they may take an intelligent interest in politics academically. Students in India played a role in freeing the country from foreign domination; but it is indeed a matter for regret that even in these post-independence days they should be misdirecting their enthusiasm and energy and adopting revolutionary methods to achieve their own political aims, instead of helping constructively to raise the standard of the country in all spheres.

From the Theosophical viewpoint there are very good reasons why students should not meddle in active politics. First, political methods employed everywhere in our *Kali Yuga* are the enemies of true education and of social and moral progress. Political methods of dealing with modern problems, even when applied with the best of motives, aim at superficial changes, and, as H.P.B. observes in *The Key to Theosophy*, "To seek to achieve political reform before we have effected a reform in *human nature, is like putting new wine in old bottles*." Party politics have no place in a student's *dharma*. The aim of true education should be to make the children and young people of our schools and universities unprejudiced, unselfish and brotherly, and to train and form their character along moral and altruistic lines. There is hardly a political movement in the modern world that is not divorced from true morality, that does not have as its ruling spirit opportunism, personal ambition and love of distinction, that emphasizes the subordination of the lower to the higher elements of human nature. In view of this, the desirability of keeping young men and women away from the game of party politics during the formative period of their life is not difficult to understand.

Apropos of this, the reasons why the founders of the Theosophical Movement emphasized the need for earnest students of Theosophy to leave politics "severely alone" should be looked into by students of the present generation.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
Quotation Book

By W. Q. JUDGE

Vernal Blooms
The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy
The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Through the Gates of Gold
Because — For the Children Who Ask Why
The Eternal Verities
The Laws of Healing — Physical and Metaphysical
States After Death, and Spiritualistic "Communications" Explained
Cycles of Psychism
Moral Education
Index to The Secret Doctrine
The U.L.T.— Its Mission and Its Future
The Book of Confidences
Hypnotism — A Psychic Malpractice
The Dhammapada
What Is Theosophy?

U.L.T. PAMPHLET SERIES

Pamphlets by Madame H. P. Blavatsky

Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND	123 Stadionweg
ANTWERP, BELGIUM	62 Transvaal Straat, Berchem
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	1175 South Coast Boulevard
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (7), CALIFORNIA, U.S.A.	4721 Coronado Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.

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